



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

The "Field of Abram" in the Geographical List of Shoshenq I.—By M. G. KYLE, Professor Biblical Archæology, Xenia Theological Seminary.

THE Palestinian list of Shoshenq I on the South wall of the Temple of Karnak is one of the best known of Egyptian inscriptions, having been published by Rosellini (*Monumenti Storici*, 148), Champollion (*Notices Manuscrites*, ii. 113), Lepsius (*Denkmäler*, iii. 252), and Brugsch (*Geographische Inschriften*, ii), though never completely by any of them. Prof. Maspéro has given (*Recueil de Travaux*, vii. 100) selections from the list 'designed to assist and correct an understanding of Champollion's text, and Prof. W. Max Müller has rendered the same service to all the previous publications and also added a few names never before published in his *Egyptological Researches for the Carnegie Institute*, pp. 51—54, plates 75—87.

Many names in the inscription are destroyed and so lost absolutely, unless a duplicate list be somewhere preserved for future discovery. All the names fully remaining are easily legible, but owing to the facts that some hieroglyphic signs have more than one phonetic value, that, of others, the phonetic value is uncertain, and that the exact equivalency between Semitic and Egyptian characters has never been completely made out, the transliteration of these names is difficult and in a large number of them yet uncertain, and even if transliterated correctly, the identification of the names either with classical or with biblical names and still more with modern names is very problematical; and the task is rendered complex, not only by reason of the phonetic problems, but by reason of the additional fact that the ancient scribe was considerably puzzled over some phonetic and linguistic problems of his own. Some of these problems arose from his ignorance of the Palestinian tongues, some from the list which he copied not being always in exact Geographical order and probably, as

Müller thinks, written in Phoenician script. There will be room for a long time to come for additional identifications and for the correcting of mistakes.

A recent identification of names 71 and 72 as "The Field of Abram" drawing 71 to 72 and making one name there-of, it is proposed in this paper briefly to examine, as probably one of the mistakes to be corrected. We will proceed by the simple method of bringing before us by the aid of the black-board as clearly as possible, all the epigraphical evidence for the various renderings which have been given to the signs on these two shields, that we may be able to estimate correctly the value of this new identification, which is put out in recent times by Prof. Spiegelberg (*Aegyptologische Randglossen*, 1904, p. 14) and in popular form by Prof. James Henry Breasted. Whether either of these scholars be indebted to the other or whether each worked independently, I do not know.

The text placed on the board is that of Prof. Müller. With this text in hand, I made a careful examination of the inscription at Karnak in 1908 and found it copied with that scholar's accustomed accuracy. The list here as published is absolutely correct, not even minute typographical errors, as so often in published texts, have crept in here.

Prof. Breasted, who now brings forward the identification "The Field of Abram," (*A History of Egypt*, 1905, p. 530, *Ancient Records*, 1906, pp. 352—353) does not give there-with his copy of the text, but only the transliteration and identification. It is thus impossible to say whether or not his text agreed with any of the other published copies of the text. If his text differed from Müller's, then he used an incorrect text, which in most cases would set aside the identification altogether. If his text agreed with Müller's, then this transliteration and identification is to be discussed.

The identification, "The Field of Abram," is a very interesting one and, if correct, will be welcomed by every one, but before critics and theologians shall build too many theories there-upon, it is well to understand the exceeding, not to say insuperable, difficulties which lie in the way of the identification.

(1) The inscription on shield number 71 needs but little discussion. Egyptologists differ somewhat about the correct transliteration. Müller prefers "Pa Hekla" which follows exactly the text, always a good way, while Breasted changes

the final vowel to "u," Semitic "י." But it is generally agreed that the whole expression is a Canaanite word with the definite article, the article being translated into Egyptian, and means "The field" here in a relation to what follows similar to the construct state.

(2) The relation between the inscription on shield 71 and that on shield 72 is of the utmost importance. In the identification, "The Field of Abram," 71 is carried over to 72 and made a part of the name. This is impossible; a proper name would not have the article, which the scribe here does not transliterate as though he supposed it could be a part of the name, but translates into the Egyptian definite article; besides, this same combination of "Field," or "Fields," with a following name occurs in the inscription of Shoshenq I, as it still remains, eight times (Nos. 68, 71, 77, 87, 94, 96, 101, 107), an examination of which makes very evident that this is the Egyptian way of representing the Palestinian expression found so often in the Bible, "The villages of," and that "Hekla" means "vicinity," "neighbourhood" or "community" and in the plural, as 107, "Environs" or "villages." Thus the name following "Pa Hekla," in this case identified as "Abram," stands alone. No such complex name as "the Field of Abram" was intended.

(3) But is the name on shield 72 Abram? This is the question of greatest moment. No special importance attaches to this shield at all except for this question. A detailed analysis of the name gives the following:

(a) The first sign , the canal," as a syllabic stands for "mer." This syllable "mer" occurs with great frequency in proper names, especially of Egyptian kings, where it is represented sometimes by  the canal" and sometimes by  the hoe."

That these two signs were always, in these names, interchangeable is not quite certain, but that in the New Empire, from which this inscription comes, they were interchangeable, is certain. "Mer" is used in at least twenty seven of the royal names, as Mer-pa-ba, Mer-em-ptah, and various names compounded with the phrase "meri-amon, loved of amon." In some sixteen of these twenty seven  the canal" is used, beginning with Ramses II and including Shoshenq I, for whom this inscription under discussion was made. So, if this sign on shield 72 be intended for "mer," it would be the perfectly

natural and proper and to-be-expected use of it, and the probability that it should be so transliterated is very great. Moreover, a Semitic name from Palestine beginning with the syllable "mer" is quite to be expected also, as there are twelve Bible names (aside from some Persian and other foreign names), beginning with "mer." Brugsch (*Geographische Inschriften*, p. 68) reads this sign "mer," so, also, Rosellini quoting Lepsius.

But the , canal" is thought by some to be also an alphabetic character used in transliteration as an equivalent for the Semitic "𐤌." It is so used by Brugsch in this same list (*Egypt under the Pharaohs, Broderick edition*, p. 376), wherever the sign occurs at the beginning of a name, notwithstanding that he had read the sign "mer" in his *Geographische Inschriften*. Erman, also, according to Breasted (*Ancient Records*, p. 353), so reads the sign in this instance, though Erman in his *Egyptian Grammar*, translated by Breasted, makes it only probably equivalent not to "𐤌," but to "𐤍." Müller also finds the , canal" used sometimes as the equivalent of "𐤌."

But it can not be shown that Shoshenq's scribe always used this sign for an initial "𐤌" in the list which he was copying, for even if it could be shown that wherever the , canal" occurs at the beginning of a word he used it for "𐤌," it remains that in three, and probably four, instances (Names, 32, 66, 108 and 12(?)) he used another hieroglyph for initial "a," which may have been an "𐤌" in the Canaanite list which he was copying.

(b) The second sign, , the crane," is usually a syllabic for "ba" or "bi" and is certainly so used here, and the Egyptian scribe with this list of names before him, probably in Phoenician script, must have chosen this sign intentionally, as he has placed after it the character "𐤀" a determinative of rather indefinite signification which sometimes in transliteration indicates for us the end of a syllable (Müller's *Researches for Carnegie Institute: list of Shoshenq I*, names 13 and 38; *list Thothmes III*, name 84; *list of Rameses 333*, name 73), besides, had he wished an alphabetic character for "b," he had it at hand in the much more usual , the boot." Brugsch, in the *Geographische Inschriften*, p. 68, strangely mistook this sign

for ", the goose" and transliterated it "s," but corrects this in his *Egypt under the Pharaohs*.

(c) The third sign ", the mouth," either "ro" or "ra," is here also most probably a syllable, for though it is very often used as an alphabetic character, it, also, is here followed by the termination of a syllable. But the Egyptians did not clearly distinguish between "r" and "l." This sign was used for both these letters, as in the well-known instance in the name "Israel" in Mer-em-ptah's hymn of victory. Maspéro in the *Transactions of the Victorian Institute*, 27, 83, so transliterates it here.

(d) The fourth sign ", the half part" is a New Empire sign for "m." It admits of no discussion, and, indeed, none, I believe, has arisen concerning it. But as the preceding syllable is closed, it begins a syllable here and can not, without straining, be suffixed to the preceding syllable "r" to make "ram" in the name "Abram." It should be followed by a vowel and in this case the scribe has written the vowel.

(5) The fifth sign, ", the arm," according to Erman in his *Egyptian Grammar*, translated by Breasted, is equivalent to Semitic "y" and, in any case, whether one accepts the equating of Egyptian and Semitic vowel letters or not, is the strongest of the Egyptian vowel letters, but is entirely ignored in the transliteration "Abram."

The examination of the reading "The Field of Abram" may be summarized thus:

(1) The inscription on Shield 71, "Pa hekla," is not a part of the name, but a Canaanite descriptive phrase like "The villages of," or "The environs of."

(2) The first sign of shield 72, "the canal," may be an "a" but it may also be the syllable "mer," as it usually is.

(3) The second sign, "the crane," is clearly intended by the scribe to be a syllable, a "b" followed by a vowel and not joined immediately to the "r" following.

(4) The third sign, "the mouth," is probably an "r" but quite possibly an "l" and in either case, is also followed by a vowel making a complete syllable.

(5) The fourth sign, "the half part," "m," can not naturally be joined to the "r" preceding, but should begin a syllable.

(6) The last sign, "the arm," is a strong vowel letter which

Printed by W. Drugulin, Leipzig (Germany).